

# Ottawa Jewish Bulletin

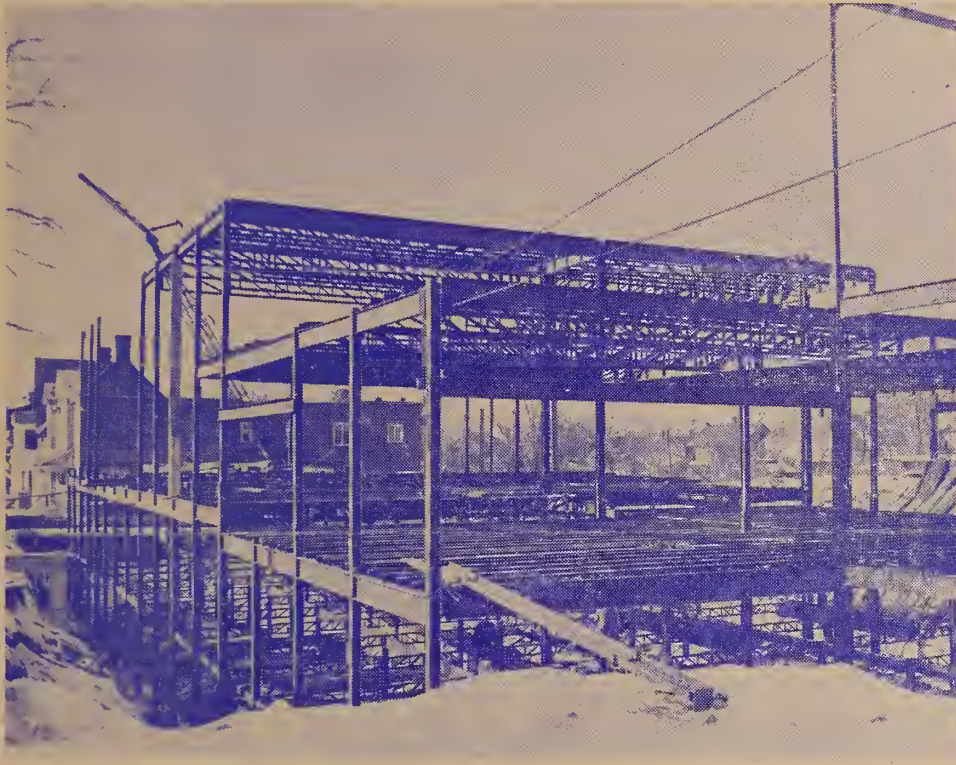
MARCH 24, 1950

VOL. XIII, No. 5

NISAN 6, 5710

## First Seder Celebrated Saturday Eve. Apr. 1

### SYNAGOGUE-CENTRE SUPERSTRUCTURE TAKES SHAPE



Pictured above is a partial view of the steel superstructure which is nearing completion on the Synagogue-Centre building site at Rideau and Chapel Streets. Riveting and placing of joists is proceeding at a rapid pace. Work has in the meantime started on the concrete foundation walls, and the brick and stone walls resting on same will follow.

The architects are now in Montreal visiting some of the newly-erected institutional buildings in that city with a view to determining the layout and facilities in modern kitchens operated in accordance with Jewish Dietary Laws.

### PASSOVER PREPARATIONS

Special Passover rules of observance when the first Seder falls on Saturday night.

Passover, the festival of Jewish freedom, begins on the 15th day of the Hebrew month of Nisan (sunset, Saturday, April 1) and ends after sundown on Sunday, April 9. Throughout the eight days of the festival we abstain from eating any "chometz" or leaven. Foods about which there is even doubt of chometz should also be abstained from, for the minutest amount (ma-shehu) of chometz renders an entire product unsuited for Passover use.

#### What is Chometz?

Foods or drinks made from wheat, rye, barley, oats, corn and other grains are subject to the laws of chometz. Grain vinegar and products containing grain vinegar such as pickles, horseradish, etc., are chometz. All articles made of flour, such as matzot, cakes, macaroons, etc., require reliable endorsement by an ordained Rabbi.

Endorsement is also required for candy, soft drinks, wines, liquors, milk, canned food and dried fruits. All green vegetables may be used, except rice, millet, peas and beans. Purchase only products with a "Kosher L'Pesach" label, issued by a bona fide "Rav" or Rabbinical body such as the Vaad Harabonim of Montreal. Products bearing labels that read "Passover Goods" or "Kosher L'Pesach" without the name of a Rabbi or Rabbinical body are *not* Kosher for Passover. When in doubt, consult your Rabbi. He will be happy to advise you.

#### Dishes and Utensils

It is best to use dishes and utensils specially set aside for Passover use. However, under certain conditions, some of the utensils used throughout the year may also be used on Passover, provided they are "Kashered" or prepared in a special manner for Passover use.

It is recommended that utensils be "Kashered" not later than Thursday evening, March 30.

Dishes and Utensils which cannot be "Kashered" for Passover use are:

1. Chinaware, pottery and all earthen ware.
2. Utensils that may be damaged by hot water, e.g., where a utensil is glued together.

(Continued on Page 5)

1950

PASSOVER

5710

(SATURDAY EVENING, APRIL 1 UNTIL SUNDAY EVENING, APRIL 9)

**Salc of Chometz**—until Friday morning, March 31, at Rabbi Lifschutz's Study, 451 Rideau St. (3-9379), or at his home, 171 Daly Ave. (4-8501).

**B'dikat Chometz** (Search for Chometz)—Thursday evening, March 30.

**Biur Chometz** (Burning of Chometz)—Friday morning, March 31 before 10:45 A.M. Eat no chometz after 9:45 A.M., Saturday morning, April 1.

**Siyum B'chorim** (for first-born males)—Thursday morning, March 30, at 7:30 a.m. Rabbi Lifschutz will conduct the Siyum at Congregation Adath Jeshurun, King Edward Ave. A light breakfast will be served to enable students to get to school on time. A Siyum will likewise be held in the other Congregations.

**Services**—See Schedule of Services, Page 6.

**Lighting of Candles**—See Schedule, Page 6.

**Yizkor** (Memorial Services)—at all Congregations, Sunday morning, April 9, approximately 10:30 A.M.



## Ottawa Jewish Bulletin

*Published Monthly by the*

### JEWISH COMMUNITY COUNCIL OF OTTAWA

451 Rideau Street

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## BOOK NOTES

By Deborah Lifschutz

**PASSOVER: ITS HISTORY AND TRADITIONS.** By Theodore Herzl Gaster. Henry Schuman. New York. 1949.

"Passover" is a small volume about the festival which in popular language presents the origins of its traditions according to modern historical research. Dr. Gaster, a recognized authority on religion and folklore, gives a picture of the Passover as interpreted in the light of ancient history, and the development of traditions and ceremonials.

Dr. Gaster is professor of comparative religion, Dropsie College, Philadelphia and lecturer in the Department of Foreign Languages, New York University.

**THE THEOLOGY OF THE OLD TESTAMENT.** By Otto J. Baab. Abingdon-Cokesbury Press. New York. \$3.50. 287 pp.

By searching the Bible, Dr. Baab finds that faith in the G-d of Israel underlies all the activities of the people of Israel, such as law, prophecy, wisdom and poetry. He proves that G—d and man work together to build the ageless concepts of religion, and that faith in G-d is the unifying factor at all times. The author is professor of Old Testament interpretation at Garrett Biblical Institute, and as such, has done a remarkable piece of work, in presenting in popular form the distinctive features and ideas of Israel's faith.

**YIGAEI HASHOMER or YIGAEI THE WATCHMAN.** By Elsie Chomsky. United Synagogue Commission on Jewish Education. New York. 1949. \$1.25. 62 pp.

Yigael Hashomer is another of the series of children's books, written in Hebrew, and published by the United Synagogue Commission on Jewish Education. The story of the early members of the Haganah is told in a very interesting manner by Elsie Chomsky. Difficult Hebrew words are explained in English and there is a Hebrew-English vocabulary in the back of the book, to facilitate reading.

**BOY OF THE WILDERNESS.** By Emma Pattey. Broadman Press. Nashville, Tenn. 1948. \$2.00. 171 pp.

Miss Pattey tells the story of the Exodus from Egypt, as experienced by Gether, a boy of ten. Gether, now a grandfather, relates these tales to his grandchildren and brings to life every thrilling incident that happened from the day when Gether, a slave boy was told by his parents to prepare to leave Egypt, until the "Terrible Night" when Caleb and Joshua tried to convince the people of Israel that with courage and fortitude they could secure the Promised Land.

Every child who reads this book relives with Gether all his experiences through the desert, his feelings, when at the foot of the mountain, he stood awe-stricken while the thunder rolled, the lightning flashed and the Voice spoke. He says: I thought of the millions of boys and girls who would still be learning the commandments five thousand years from this day. And I thought what a wonderful thing it would be if I could come back from where I was and say to them: "I was at the foot of the Mount the day G—d spoke the Commandments."

**THE GOD SEEKER.** By Sinclair Lewis. Random House. New York. 1949. \$3.50. 422 pp.

This is the story of the westward migration of pioneers, to find a new place to live, and also to seek a better way of life. Having read Sinclair Lewis' other novels, one is a little disappointed in "The God Seeker", for it does not measure up to his former books.

**YIDDISH PROVERBS.** Edited by Hanan J. Ayalti. Schocken Books. New York. 1948. \$1.50. 127 pp.

According to Bacon, the spirit of a nation and its wit are discovered in its proverbs. This is especially true of the Jewish people who, having wandered the world over, has developed a proverbial language of its own, during the last two thousand years. This is a collection of five hundred popular proverbs. The Yiddish text is in transliteration, and is given side by side with the English, translated freely by Isidore Goldstick, but not losing one iota of the original flavor.

**MEMOIRS OF A NEW AMERICAN.** By Nathan Kushin. Bloch Publishing Co. New York. 1949. \$2.25. 157 pp.

Nathan Kushin, a poor immigrant climbed the long arduous ladder to success, by being, cigar maker, paper hanger, painter, until he finally reached financial success as a real estate operator. Here, he writes the story of his rise to success, the trials of an immigrant family, in a new land. This is a courageous autobiography showing the spiritual drive which helped him overcome tremendous obstacles and enabled him to become a respected member of his community.

**THE WORLD OF EMMA LAZARUS.** By H. E. Jacob. Schocken Books. New York. 1949. \$3.00.

Here we have for the first time, the biography of Emma Lazarus, the poet whose lines are immortalized on the pedestal of the Statue of Liberty, and who was one of the earliest Jewish figures in American literature. Her first book, which contained poems she had written when she was fourteen, appeared when she was eighteen years old. Her poetry was greatly influenced by the immigrants who came to America fleeing from the Russian pogroms. This book gives us a very clear picture of the world in which Emma Lazarus lived, its cultural and spiritual conflicts, its great personalities. It is a book which holds one's interest throughout.

**DREAMS OF CHILDHOOD.** By Herman Schwab. Anscombe Press. London, England. 2s. 6d. 32 pp.

This small volume is a collection of short stories about holidays, written originally in German, and translated into a number of languages, including English. They are traditional tales, written for children of about 9, and are very interesting—especially so, the experiences of the old Siddur, as told to a little boy, by the Siddur itself.

**FROM DAYS OF OLD.** Adapted and arranged by Dr. W. Gottlieb. (London, Eng.) Bloch Publishing Co. New York. 1948. \$2.50. 114 pp.

Rabbi Gottlieb has included in this text book, the most popular midrashic stories and traditional tales, like stories of Shimon Hatzaddik, Honi Hamaagal, Hillel, Yohanan ben Zakkai, Rabbi Akiva, in Hebrew with English translation. The Hebrew is simplified and modernized, and the stories are well presented in English. This makes a good introduction to Aggadic literature, and can be used to advantage in teen age or adult study groups.

**SHOLOM ALEICHEM PANORAMA.** By Melech Grafstein. Jewish Observer. London, Ontario. 1948. \$10.00. 415 pp.

Mr. Grafstein has spared no effort in editing and compiling this collection of some of the varied works of Sholom Aleichem, the Jewish "Mark Twain." This brings to life again the great master of Yiddish literature, in his plays, stories, letters. It contains a number of essays on Sholom Aleichem, by prominent authors, as Nizer and Samuel, memoirs of Sholom Aleichem, some of which were written by his relations, and also, quite a few photographs of his comedies as dramatized by outstanding Jewish actors. A comprehensive volume, this is the result of an enormous amount of research on the part of the editor.

## THE LAWS AND LORE OF PASSOVER

The Passover holiday begins on the evening of the fourteenth day of the Hebrew month of Nisan, which corresponds roughly to the month of April. It was on this date, three thousand years ago that the Hebrews began their life as a nation. Because Nisan is the birthmonth of the Jewish people as a nation, it was made the first month of the Jewish calendar. You already know that the religious year starts with the month of Tishri, during which Rosh Hashonoh occurs. Thus, Nisan is then the first month of the Jewish national calendar.

We observe the holiday of Passover for eight days. The first two and the last two days are regarded as full holidays, and no manner of work is permitted during these days. The intervening four days are known as Chol Hamoed, meaning the secular days, and are observed as half holidays. During these days we are permitted to engage in our daily occupations.

## WHAT YOU SHOULD KNOW ABOUT PASSOVER

### 1. NAMES OF THE HOLIDAY:

- a) PASSOVER (PESACH) for the Angel of Death Passed over the homes of the Israelites in Egypt when he killed the first-born of Egypt.
- b) FEAST OF MATZOT (CHAG HAMATZOT) for we have been commanded to eat matzot during the week of the holiday.
- c) SPRINGTIME FESTIVAL (CHAG HAAVIV) for the spring in Israel is in full bloom and the crops have begun to flourish.
- d) ZMAN CHERUSENU—FESTIVAL OF FREEDOM.

### 2. HISTORY OF THE HOLIDAY:

Pesach commemorates the escape of the Hebrew slaves under the leadership of Moses from Egypt and the first spring offerings brought to the Temple from the annual first harvests of Palestine.

3. MO'OS CHITTIM is the money contributed for the poor before the holiday. The money takes the place of the wheat that was given to the poor so that they, too, could make matzot.

4. THE SEDER is the special arrangement of the Pesach feast on the first two nights of the holiday. The Haggadah is read, telling all about the holiday, and a special plate (Kaarah) is prepared for the symbolic objects. The first part of the Haggadah is the historic portion describing the Exodus, the miracles of the Exodus and various symbols of the Seder Service. This precedes the meal. The second part—recited after the meal—consists of hymns and prayers

selected from some of the finest Psalms. The service closes with several rhythmic hymns.

### 5. THE SEDER PLATE (KAARAH) contains the following:

- a) Three matzot representing the Kohan, Levi and Yisroel.
- b) Horseradish for the bitter life of the slaves.
- c) Charosses for the mortar used in making the brick.
- d) Shank Bone for the sacrifice of the Paschal Lamb.
- e) An egg for the free-will offering at Pesach time.
- f) Parsley or a vegetable representing the ancient custom of beginning a festival meal with a vegetable.

### 6. THE ORDER OF THE SEDER FEAST:

- a) Kadesh, the blessing of the wine to sanctify the holiday.
- b) Urechatz, the hands are washed without the blessing.
- c) Karpas, the vegetable is dipped in salt water and eaten.
- d) Yachatz, the middle Matzo is broken, half is put away for the Afikomen and the other half is returned to the plate.
- e) Magid, the Haggadah is read and the four questions asked.
- f) Rachtzah, the hands are washed and the blessing is said, ready to begin the meal.
- g) Motsi, the "Hamotsi" is said over the three Matzot.
- h) Matzo, the blessing over the Matzot is said and the upper and center Matzot are eaten.
- i) Moror, the horseradish is dipped in Charoses and all eat.
- j) Korech, the Moror is put between two pieces of the bottom Matzo and all eat it as a little sandwich.
- k) Shulchan Orech, the food is brought to the table and all eat happily.
- l) Tsofun, the hidden Matzo—Afikomen—is brought out and all eat of it as dessert.
- m) Barche, the Grace after Meals is said after the Afikomen has been eaten.
- n) Nirtzah, the Seder is acceptable if all has been done correctly. The Seder is then finished with happy singing.

7. KITTEL—Worn by the one conducting the Seder. This garment is worn on Yom Kippur too, and is intended to represent purity which is especially appropriate at the Seder. Symbolically, too, it signifies the final deliverance of mankind in general and of the Jew in particular from all human bondage.

8. FOUR CUPS OF WINE: (ARBAH KOSOS) are drunk at the Seder in memory of the four expressions used in speaking about G—d saving the Hebrews from slavery.

9. THE AFIKOMEN is the half of the middle Matzo put away at the beginning of the Seder for the dessert. The Seder cannot be completed if the Afikomen is missing.

10. THE FOUR QUESTIONS are asked by the youngest of the family about the special order of the Seder.

11. THE CUP OF ELIJAH (KOS ELEEYAHU) is a special beautiful cup filled with wine and set aside for the Prophet at the seder. It shows our desire to have the Prophet with us, so that he can bring to our people redemption from our troubles.

12. RECLINING (HESEBET)—An ancient custom borrowed from the oriental practice symbolizing the ease of free men.

13. CHOL HAMOED is the Intermediate Days of the holiday, between the first two and the last two. They are partial holidays and not like the first and last days.

14. SONG OF SONGS—The Seder is concluded with the reading of the Song of Songs. This is interpreted as representing the love of G—d for Israel and Israel's final deliverance from oppression.

15. SEFIRAS HA'OMER (COUNTING OF OMER)—During a 33 day period which falls between Passover and Shavuoth, Israel observes a period of mourning in commemoration of the death of the 24,000 disciples of Rabbi Akiva. During this interval, no weddings or joyous celebrations are held.

16. LAG B'OMER—However, on the 23rd day of the Omer or Lag B'Omer, joyous celebrations are permissible because thereon, the plague ceased.

## LET EACH OF US REMEMBER

*By Florence Meyers*

It is Passover eve . . .  
The table is set — the candles flicker;  
The dusk, moving like mist through the room,  
Hangs tremulous in corners.  
The tasks are done; the guests and ceremony still to come.  
For us, the mothers of men, the mothers of Jews,  
There is always one moment before ritual and feast —  
One moment of pause—as short as a breath—  
As sweet as living—  
When, in silence and quiet,  
Our hearts turn inward,  
And thoughts thread our minds  
As the path of a pool through green forests,  
The world, suspended and unmoving,  
Waits outside our door.  
As each of us, alone and still, remembers  
The Exodus from Egypt . . .



## I SING OF LIFE

### A Short Passover Story

By — "Aunt" Eva Bilsky.

(Dedicated to Youth Aliyah)

"For Lo, the winter is past, the rain is over and gone. Flowers appear on the earth—the time of singing of birds is come." (Song of Songs).

'Twas Seder night on Hadar HaCarmel. The evening was clear and beautiful as we sat around the festive table, placed on the large verandah for the occasion. We sang the Haggadah in its quaint rhythm, as the moon rose above the opposite hills, flooding the fertile country with soft mellow rays. Looking down on the surrounding colonies, we saw happy Chalutzim celebrating, and strains of joyful songs were carried on the gentle breeze, "Am Israel Hay."

Stars like brilliant jewels studded the heavens. They glittered and whispered to one another, "Look down, and see how happy G-d's chosen people are tonight. The mystic angels of Passover, who linger in the still shadows of night, spoke softly, . . . "and it shall come to pass in that day, that the Lord shall again the second time recover with His hand the remnant of His people, which shall remain from persecuted countries, and He shall set up an ensign of the nations and shall assemble the outcasts of Israel and gather them together from the four corners of the earth." . . . As though those words were spoken aloud, we murmured, "And we will give thanks unto Thee, Oh, Lord." The waves of the sea dashing against the shore sang a lullaby.

Elijah, the prophet had come, and sipped his wine, because a holy radiance beamed when he smiled upon us. An aroma of beautiful flowers filled the night. Dinner was over and prayers had been said when the Rabbi spoke, "The fragrance of flowers recalls to mind a beautiful tale, which I remember being told to me when I was a boy." "Please tell it to us," we chorused, . . . and this is the story . . . "Long, long ago, when the Jews were in Egypt, a wicked Pharaoh decreed that all Jewish male children should be thrown into the Nile. Their mothers sorrowfully hid them wherever they could, but Pharaoh's soldiers, (like our enemies of today) found them and many children were lost . . . "Almighty G-d, let Thy mercy fall on these mothers whose tears flow to Thee. Save our children. Save them from the brink of destruction, is the fervent prayer from the depths of our broken hearts" . . . And G-d heard their supplication. All the children who escaped from the cities into the fields G-d turned into beautiful flowers by the roadside, and whenever the wicked soldiers tried to pluck them, they eluded their grasp. Every strategy failed. The flowers sank beneath the sod at their approach, then rose when

the enemy passed by and the danger was over. Ploughs were used to unearth them, but to no avail. As soon as the soldiers passed by in their search, the flowers grew up again in all their glory. Thus they were saved." . . . The Rabbi paused, and with a sigh, spoke softly, "Yes, the story about the Jewish children is repeated again and again, even nowadays. That is why our persecuted children in enemy countries must be brought here, and like flowers transplanted in Israel's fertile soil. They too, must be born anew, and lift their faces, like petals, toward the sun, and rejoice in all the glory of G-d. We have so much room here for our people and Palestine is our home and must be speedily rebuilt for the time that will come . . . and it will come soon . . . to open the gates and welcome all those who have fled from persecuted countries. It is up to you . . . and you . . . and you . . . to make this promise come true. When the long night, filled with gloom is over, the dawn will pierce the shadows, and slowly the sun will rise, on the Promised Land which is our very own."

A sob was heard from a young refugee girl sitting at the end of the table. We glanced at her, and noticed she sat as though alone and wrapped in deep thought. A far-away look was on her face, and her eyes were turned to the stars which by now seemed almost within arm's reach. "And what are you thinking of, my dear?" gently asked the Rabbi, "Why are you looking so sad this festive night?" Aroused from her thoughts she answered, "It is all true what you have just told us, Rabbi. I have seen my people suffer at the hands of the anti-semites, just as the wicked Pharaoh of old tortured the Israelites in Egypt. These stars bear witness to the nights spent fleeing from our native town. My Mother suffered so, and G-d sent for her along with my little sister. Father and I were saved. Like the flowers in your story, we eluded our pursuers and survived. Thoughts of Israel gave us renewed strength and hope, for we knew G-d was watching over us, while He hid us from the enemy. During that time I composed a song to the stars who were our sentinels as we wandered through strange lands. Father's greatest desire was to become a watchman at the Gates of Jerusalem, when we reached this country . . . and G-d granted his wish. Tonight he is on guard, as Keeper of the Gate, like the stars. They shine on him too, in all their glory, bringing messages of good cheer and comfort while he keeps his lonely vigil. Did I say lonely? Ah, no, he is not alone. His thoughts are with us, and in the distance can be heard the tinkle of bells, which comes from the sheep sleepily grazing in the fields. Echoes of the celebration this night ring in his ears, and the slumbering earth absorbs the soft falling dew. "Sing for us," coaxed the Rabbi . . . and then she sang;

## "THE SONG OF STARS"

"Oh, shine sweet stars, guide us aright tonight,  
But dim your glow when pursuers are in sight.  
Speed on the Present, unto Israel's shore,  
For there we'll find rest with our long journey o'er.

"Shine on the Past, dry tears of sorrow and pain,  
Restore dead souls to life, Oh gracious Sovereign.  
And when we reach Eretz Israel—to a land anew,  
Oh, give us hope and courage in everything we do.

"Shine on the Future, on a world at peace once more,  
Send forth beams of Love and Faith to hearts that once were sore,  
Shine on the land we'll till, again the fertile earth  
Will flourish and crops be given freedom in new birth.

"May deep rays of the moon, be a beacon of light  
Upon precious fruits and flowers bathing in dew tonight,  
Here in this land of plenty we shall find peace and rest,  
Watched o'er by you, sweet stars, so heavenly blest."

The young girl's plaintive voice died away, when the Rabbi spoke, "Yes, my dear, your prayer will be granted this 'Leyl Shemecorim' (Watchful night)."

The waves of the sea rose and dashed against the rocks. They, too, sang of Life . . . "Once before, we separated G-d's chosen people from the ruthless enemy, and divided our waters for them to pass to safety. We shall do so again, but this time we will cover the enemy and they shall be no more upon this land."

Angel voices whispered, "For Lo, the winter-is past: The rain is over and gone. Flowers appear on the earth: the time of the singing of birds is come."

## SUMMER TOUR TO ISRAEL JUNE—SEPT. 1950

The Canadian Zionist Youth Council is sponsoring a summer tour to Israel this year, leaving Canada approximately the beginning of June and returning about the middle of September.

The trip to Israel will be via Europe with stopovers in France and Italy. The group will spend six weeks working in Kibbutzim in Israel, participate in a one week Seminar, and as well will tour the country for a week.

Eligible are youth between the ages of 18 and 25. The cost of the tour is \$700.

For further particulars, contact Mr. Harold Shaffer at 5-1886 or 8-4741J.



## PASSOVER PREPARATIONS

(Continued from Page 1)

3. Utensils or vessels that have dents which cannot be reached by glowing.
4. Knives with glued-on handles.
5. Vessels that cannot be thoroughly cleaned such as a sieve, or any bottle with a narrow neck that cannot be cleaned from within.
6. Glass dishes used for cooking or baking.

The laws of "Kashering" are many and varied. If you have any questions concerning "Kashering" kitchenware or cutlery, consult your Rabbi.

### Preparing Oven or Stove

Every part of the oven or stove which may have been reached by food during the year must be thoroughly cleansed and scoured. The oven and range must then be heated to its highest degree of heat and then allowed to remain at that temperature for at least twenty minutes.

During Passover, tin sheets are placed over the top of the range to prevent contact with Passover utensils.

### Selling the Chometz

Any chometz owned by a Jew during the Passover week is forbidden for actual use forever. If, therefore, one has not disposed of all chometz before the approach of the Passover holiday, he must arrange for a formal "Mechirat Chometz," or Sale of that Chometz to a non-Jew. Such chometz in your possession should be collected and placed in a spare room, closet or trunk and locked, not later than Friday noon, March 31. You may then sell your chometz to a non-Jew yourself (ask the Rabbi about the procedure) or authorize your Rabbi to draw up a bill of sale and negotiate the transfer to a non-Jew.

This transaction is a complete legal one giving the non-Jew *all rights of ownership* over the chometz that has been sold to him. After the conclusion of the festival you or your agent (the Rabbi) may repurchase the chometz from the non-Jew. However, none of this chometz sold to the Gentile may be touched until it has been repurchased.

### Search for Chometz

The house should be thoroughly cleansed of chometz during the week before Pesach. All closets, cabinets, cupboards and all other places where one suspects the existence of chometz, should be thoroughly inspected. Even the pockets of clothing (adult's and children's) should be examined.

The final or formal search, called "B'dikat Chometz" is conducted on Thursday night, March 30 directly after sunset or as soon thereafter as possible. This must be a real search for chometz. However, since we assume that the house has already been thoroughly cleaned, small pieces of bread are placed in each room so that the "Brocho" pronounced over the "Search" may not be said in vain. (This "Brocho" may be found at the beginning of your Haggadah.)

The traditional manner of the "Search for Chometz" is that the master of the house, his way lighted by a candle carried by a member of the household proceeds from room to room brushing any chometz onto a wooden spoon with a feather that serves as a brush. Any chometz found is gathered and together with the wood and feather and candle completely tied up in a cloth and bound with string. This chometz is to be burned the following morning.

It is then necessary that a formal renunciation of ownership, or desire to benefit from any undiscovered chometz in one's possession be recited. This formula of "Kol Chamira" which may be found at the beginning of the Haggadah should obviously be recited in a language that one understands.

### Burning the Chometz

The chometz gathered on Thursday night and all chometz in one's possession that has not been sold and that will not be used on Shabbat is to be burned Friday morning. The Hebrew term for this is "Biur Chometz." The "Kol Chamira" formula, or renunciation of ownership is not recited until Saturday morning, Erev Pesach. By this time the entire house should be cleaned of all chometz and ready for Passover, except for chometz foods like challah, etc., and dishes needed for Friday, Friday night and the last chometz meal on Saturday morning. These should be kept in the room where the meals will be served.

All other chometz dishes and utensils after having been thoroughly scoured and cleaned should be put away.

On Saturday morning, after all chometz dishes and chometz food have been cleared away, the Kol Chamira is recited.

### Fast of the First Born

The Fast of the First Born is observed this year on Thursday, March 30.

Because the first born of the Israelites were spared when the first born of the Egyptians were smitten in the tenth plague brought upon Egypt, all first born Jewish males fast on Erev Pesach. If, however, one attends a "Seudat Mitzvah" (a feast that is part of the performance of a religious duty) one is not required to fast. It is, therefore, customary that a "Siyum" or conclusion of a Talmudic tractate follow the Morning Service of this day. The conclusion of a Talmudic book is an occasion of rejoicing and is followed by a feast. Rabbi Lifschutz will conduct a "Siyum" at Congregation Adath Jeshurun on Thursday morning, March 30, at 7:30 a.m. A light breakfast will be served to enable students to go directly to school from the Synagogue. Be sure to bring your Tallith and Tefillin with you.

### Procedure for Friday and Saturday Morning

1. It is recommended that all foods to be eaten Friday noon, Friday night, and on the Sabbath should be cooked in Passover pots. Further, the food should

be transferred from the Passover pots, into chometz dishes, using Passover utensils, being careful that the chometz and Passover utensils do not touch each other.

2. It is advisable to have very small challahs for "motzie."
3. Morning Services on Saturday, April 1, will be held at 7:30 a.m., to provide ample time to conclude the Sabbath morning chometz meal before 9:45 a.m.
4. After the morning meal is concluded, the tablecloth should be changed. The chometz and silver should be put away with the other chometz dishes. All chometz food leftovers should be disposed of by 10:45 a.m. You can either give it to a non-Jew or cast it in the sewage system. "Kol Chamira" is then recited.
5. Preparations for the Seder should be made on Friday or Saturday after dark.
6. Matzot may *not* be eaten on Saturday, but the following foods may be eaten: fish, fruit, meat, fowl and vegetables.

## PASSOVER MILK AND BUTTER

The Ottawa Vaad Hakashruth is pleased to announce that arrangements have been made with the Ottawa Dairy (Borden's) to prepare Passover milk under the supervision of Rabbi Lifschutz. As in past years, other dairies will receive some of this milk for distribution to their customers. Consumers are reminded to look for the label which indicates that supervision was given by the Ottawa Vaad Hakashruth.

The Ottawa Dairy will also distribute Passover butter.

## PASSOVER WINE

Advice has been received from the Liquor Control Board of Ontario that the following brands of Rishon Le Tzion Kosher Passover Wine will be available in the local Liquor Stores before Passover:

Alicante Red.....	\$2.05
Caramel Port.....	\$2.95
Caramel Sherry.....	\$2.40

## SCHOOL ATTENDANCE DURING PASSOVER

Parents are reminded that children should absent themselves from school on Monday, April 3, the second day of Passover.

Regulations of the Department of Education provide for the absence of Jewish children from school for religious observances.

Ottawa Vaad Ha'ir Youth Council

### PASSOVER GET-TO-GETHER

Thursday, April 6 at 8:00 P.M.

Youth Recreation Centre

Vestry Rooms, Adath Jeshurun Cong.

Guest Speaker

RAEBI E. L. LIFSCHUTZ

Films

Folk Dancing

## PASSOVER ODDITIES

In the Hills of Schechem, Palestine, the Samaritans, a small sect, who number less than two hundred and claim descent from the Lost Ten Tribes of Israel, celebrate Passover today as it was observed thousands of years ago. On the eve of the festival, they assemble on Mt. Gerizim, attired in long white flowing gowns, and with due pomp and ceremony sacrifice the Paschal Lamb. A true description of the service as it is now enacted by the Samaritans is contained in the Bible itself. "They shall take to them every man a lamb, a lamb for the household and the whole assembly of the congregation of Israel shall slaughter it at dusk . . . and thus shall ye eat it: with your loins girded, your shoes on your feet and your staff in your hand; and ye shall eat it in haste . . ." Thousands of Jews from all parts of the world come to view this strange spectacle.

In the days of the Talmud, it was customary to make Matzot in different artistic shapes and figures. These forms were not approved by many authorities as it necessitated allowing the dough to stand longer which might cause fermentation. While the original purpose of perforating matzot was to prevent it from rising, in many instances the perforations were utilized to form figures of animals and flowers.

Caucasian Jews observe the Seder Ceremony with a unique custom. Several families assemble together in the home of their Chacham (Wise Man). In the midst of the service, an impressive dramatization is enacted . . . A knocking, made by one of the young men masquerading as a poor traveller from the Holy Land is heard at the door. When no answer is forthcoming, the young man calls and asks for permission to enter. Following a lively conversation in which the traveller gives evidence of the fact that he is a Jew, he is admitted into the room. He brings hearty greetings from the sages of Jerusalem and assures the gathering of the speedy redemption of all Israel.

At the conclusion of the Seder Service, each male Jew of Morocco places a staff and pack over his shoulder and rushes into the street shouting these words of the Haggadah: "In this manner our forefathers went out of Egypt, their kneading troughs bound up in their clothes upon their shoulders."

One of the songs of the Haggadah begins with "Who knows one? I know one: One is the Eternal, who is above heaven and earth," and continues asking and answering questions up to thirteen. It is said that this was written especially as a children's song, to keep them interested in the Seder towards its end.

**Rabbi Emanuel L. Lifschutz**  
will deliver a  
**Shabbat Hagadol Discourse in Yiddish**  
Saturday, April 1 at 5:00 p.m.  
Congregation Agudath Achim  
Rideau Street

## SCHEDULE OF PASSOVER SERVICES ALL CONGREGATIONS

### Friday Evening, March 31

Mincha . . . . . 6:15 p.m.  
Followed by Maariv.

### Saturday Morning, April 1

Shachrith . . . . . 7:30 a.m.  
Rabbi Lifschutz will deliver a Shabbat Hagadol discourse in Yiddish at Cong. Agudath Achim, Rideau St., at 5:00 p.m.

### Saturday Evening, April 1

(Eve of Passover)

Mincha . . . . . 6:00 p.m.  
Followed by Maariv.

### Sunday Morning, April 2

(First Day of Passover)

Shachrith . . . . . 9:00 a.m.  
Rabbi Lifschutz will preach at Cong. Agudath Achim.

### Sunday Evening, April 2

(Eve of Second Day of Passover)

Mincha . . . . . 6:15 p.m.  
Followed by Maariv.

### Monday Morning, April 3

(Second Day of Passover)

Shachrith at Cong. Agudath Achim 8:30 a.m.  
Shachrith at Congs. Adath Jeshurun, Machzikei Hadath, B'nai Jacob and Agudath Israel . . . . . 9:00 a.m.  
Rabbi Lifschutz will preach at Cong. Machzikei Hadath.

### Friday Evening, April 7

(Eve of Seventh Day of Passover)

Mincha . . . . . 6:20 p.m.  
Followed by Maariv.

### Saturday Morning, April 8

(Seventh Day of Passover)

Shachrith at Cong. Agudath Achim 8:30 a.m.  
Shachrith at Congs. Adath Jeshurun, Machzikei Hadath, B'nai Jacob and Agudath Israel . . . . . 9:00 a.m.  
Rabbi Lifschutz will preach at Cong. B'nai Jacob.

### Saturday Evening, April 8

(Eve of Eighth Day of Passover)

Mincha . . . . . 6:10 p.m.  
Followed by Maariv.

### Sunday Morning, April 9

(Eighth Day of Passover)

Shachrith at Cong. Agudath Achim 8:30 a.m.  
Shachrith at Congs. Adath Jeshurun, Machzikei Hadath, B'nai Jacob and Agudath Israel . . . . . 9:00 a.m.  
Rabbi Lifschutz will preach at Cong. Adath Jeshurun.  
Yizkor . . . . . 10:30 a.m.

## KINDLING THE SABBATH AND HOLIDAY LIGHTS

(For Shabbat)

Baruch atah Adonai Eloheynu melech ha-olam asher kiddeshanu b'mitzvotav v'tzivanu l'hadlik ner shel Shabbat.

(For Yom Tov)

Same as above, except substitute "Yom Tov" for "Shabbat." The following prayer is added: Baruch atah Adonai Eloheynu melech ha-olam she-hechi-yanu v'kimanu v'higi-anu lazman hazeh.

## SCHEDULE

March 24 . . . . .	6:02 p.m.
March 31 . . . . .	6:10 p.m.
April 1 . . . . . (Eve of Passover)	7:00 p.m.
April 2 . . . . . (Eve of Passover II)	6:45 p.m.
April 7 . . . . . (Eve of Passover VII)	6:20 p.m.
April 8 . . . . . (Eve of Passover VIII)	7:09 p.m.
April 14 . . . . .	6:29 p.m.
April 21 . . . . .	6:38 p.m.
April 28 . . . . .	6:47 p.m.

## WEEKLY PORTIONS

March 25

Torah—"Vayikra"—(Leviticus 1:1 - 5:26).  
Haftorah—Isaiah 43:21 - 44:23.

April 1

### Shabbat Hagadol

Torah—"Zav"—(Leviticus 6:1 - 8:36).  
Haftorah—Malachi 3:4 - 24.

April 2

### First Day of Passover

Torah—Exodus 12:21-51; Numbers 28:16-25.  
Haftorah—Joshua 5:2 - 6:1.

April 3

### Second Day of Passover

Torah—Leviticus 22:26 - 23:44; Numbers 28:16 - 25.

Haftorah—II Kings 23:1 - 9 and 21 - 25.

April 8

### Seventh Day of Passover

Torah—Exodus 13:17 - 15:26; Numbers 28:19 - 25.

Haftorah—II Samuel 22.

April 9

### Eighth Day of Passover

Torah—Deut. 15:19 - 23; 16:1 - 17; Numbers 28:19 - 25.

Haftorah—Isaiah 10:32 - 12:6.

April 15

Torah—"Shemini"—(Leviticus 9:1 - 11:47).

Haftorah—II Samuel 6:1 - 7:3.

April 22

### Jewish Independence Day

Torah—"Tazria-Mezora"—(Leviticus 12:1 - 15:33).

Haftorah—II Kings 7:3 - 20.

April 29

Torah—"Achare Mot - Kedoshim" (Leviticus 6:1 - 20:27).

Haftorah—Amos 9:7 - 15.



## OTTAWA TO PLAY HOST TO CANADIAN CONFERENCE OF B'NAI B'RITH MAY 6 - 8, 1950

The 26th Annual Convention Meeting of the Eastern Canadian Council of B'nai B'rith will be held at the Chateau Laurier Hotel in Ottawa starting Saturday night, May 6, through May 7 and 8. This Convention promises to be one of the most interesting conferences in the history of the Council.

The Ottawa Conference Arrangements Committee under the able chairmanship of Mr. Nap Kapinsky, President-Elect of the Ottawa Lodge is at present busily engaged in implementing plans for this important assembly.

Eminent personalities who will address the main banquet on Sunday evening, May 7 include Mr. Frank Goldman, President of the Supreme Lodge of B'nai B'rith, Rt. Hon. Louis St. Laurent, Prime Minister of Canada, Hon. George Drew, Leader of the Opposition, Messrs. Justice I. C. Rand and J. Cartwright and Col. David Croll.

One of the highlights of the Conference will be the Luncheon on Monday, May 8 which will be devoted to the important Anti-Defamation League Report by Mr. Ephraim M. Rosenzweig, newly appointed Director of the National Joint Public Relations Committee of the Canadian Jewish Congress and B'nai B'rith.

Delegates and guests from Windsor, Ontario to St. John's, Newfoundland as well as American visitors from District Grand Lodge No. 1 are expected in Ottawa for the Convention.

All members of B'nai B'rith and their friends will be welcome to attend the various sessions and social functions. Specific program details will be made public within the space of the next few weeks.

## FAREWELL GATHERING FOR REUVEN SCHREIBMAN

Members and friends of the Labor Zionist Movement in Ottawa are cordially invited to attend a Farewell Gathering in honour of Mr. Reuven Schreiber, Deputy Mayor of Jerusalem, on Sunday evening, March 26, at 8:30 P.M., in the Histadrut Centre.

One of the highlights of the evening will be the presentation of two one-act plays by the Jewish Theatre Guild of Ottawa.

## HADASSAH DONOR DINNER DRAWS CAPACITY CROWD

The Annual Donor Dinner of the Ottawa Council of Hadassah was held Tuesday evening, February 21, at the Chateau Laurier Horwitz. First Vice-President of the Ottawa guest speaker was Mr. Abraham Klein, noted Canadian author and poet, editor of the Canadian Jewish Chronicle, and a winner of the Governor-General's Medal for poetry. Guest artist was Miss Mascha Benya of New York who sang a group of Hebrew songs.

Mr. Klein was introduced by Mrs. J. C. Horwitz, First Vice-President of the Ottawa Council of Hadassah, and thanked by Mrs. J. Hurwitz, President of the Sinai Chapter of Hadassah.

Mrs. B. M. Alexandor, Honorary President of the Ottawa Council and a Dominion Vice-President of the Hadassah Organization of Canada, brought greetings from the national body, and paid tribute to the work of the individual members who built and fostered the organization.

Rabbi E. L. Lifschutz delivered the Invocation.

Convenors of the dinner were Mrs. B. M. Alexandor and Mrs. S. J. Ritt. Chairman for the evening was the Council President, Mrs. H. S. Roodman.

Mrs. Roodman introduced the Council Executive: Vice-Presidents, Mrs. J. C. Horwitz and Mrs. S. J. Ritt; Recording Secretary, Mrs. B. Loeb; Corresponding Secretary, Mrs. H. Weltman; and Assistant Treasurer, Mrs. S. Epstein. Also introduced were the Presidents of the thirteen local chapters of the Hadassah organization: Mrs. A. H. Coplan, Lena Florence Chapter; Mrs. H. Greenblatt, Lillian Freiman Chapter; Mrs. M. Cohen, Pauline Bilsky Chapter; Mrs. M. Levinson, Bertha Slonemsky Chapter; Mrs. H. Fine, Molly Sachs Chapter; Mrs. M. Goldfield, Anna Goldfield Chapter; Mrs. J. Hurwitz, Sinai Chapter; Mrs. E. Florence, Ruth Chapter; Mrs. N. Kalin, Naomi Chapter; Mrs. M. Schwartz, Beth Gan Chapter; Miss B. Podolsky, Tel Hai Chapter; Mrs. H. Applebaum, Hanita Chapter; and Miss P. Honigman, Negev Chapter.

## CONGREGATIONAL NOTES

### AGUDATH ISRAEL

A Youth Oneg Shabbat sponsored by the Junior League of the Congregation will be held Friday evening, March 24 at 8:30 P.M. Those participating are Joan Caplan, Miriam Lief, Arnell Goldberg, Arnold Ages, Robert Goldman, Harvey Glatt and Frances Bodnoff.

On Sunday morning, March 26, at 11:00 A.M. a Demonstration Seder will be held for pupils of the Religious School.

Parents and friends are cordially invited to attend both functions indicated above.

### AGUDATH ACHIM SISTERHOOD

A hilarious laughter-packed musical comedy in honour of Purim was enjoyed by a large attendance of members and friends of the Congregation on March 4. Those taking part were David Molot, Mrs. P. Addelman, Sam Baylin, John Craft, Mrs. I. Levine, Mrs. H. Mosion, Michael Greenberg, Mrs. P. Swedko, Mrs. N. Stein, Sol Goldfarb, Mrs. I. Podolsky. Mrs. M. Zbar and Mrs. H. Mosion were in charge of direction and costuming.

A General Meeting of the Sisterhood will be held on Wednesday afternoon, April 12, at 2:30 p.m., in the Synagogue Vestry.

## MAJOR IMPROVEMENTS PLANNED FOR B'NAI B'RITH CAMP

Mr. Edward Gittleston, Chairman of the B'nai B'rith Camp Committee has announced that the budget for the 1950 season was approved at the Board meeting held March 16. Some of the major items provided for this year are extensive improvements to the waterfront, erection of two new sleeping cabins, one of which has been donated by the B'nai B'rith Women's Chapter, installation of flush toilets, wash basins and hot and cold showers in some of the cabins, erection of a cinder-block walk-in type refrigeration and food storage unit and installation of a chlorinator to ensure a completely safe fresh water drinking supply.

The cabin donated by the Women's Chapter will be dedicated at a fitting ceremony to be held during the camp period.

It was also announced that the Camp has now been officially incorporated by Quebec provincial charter.

### STAFF

A number of counselor vacancies still exist. An arts and crafts instructor and personnel with musical, dramatic and Jewish cultural backgrounds are also required. Anyone interested is asked to contact the Camp Director, Mr. Hy Hochberg, 3-9379 for further particulars.

### REGISTRATION

Accommodation this year is limited to 150 boys and girls from 8 to 14 years of age from Ottawa and surrounding Valley district. Registrations have been pouring in, and parents who have not yet made arrangements are urged to do so immediately in order to avoid disappointment. Registrations will close on April 15.

## MIZRACHI WOMEN'S ANNUAL DONOR DINNER

MONDAY, APRIL 17 at 7:00 P.M.  
AGUDATH ISRAEL AUDITORIUM  
30 Rosemount Avenue

*Further details will be announced shortly*

**MARRIAGES**

Congratulations are extended to:

Mr. and Mrs. Wolfred Cohen (nee Rose Karon) who were married December 26, 1949 in Toronto, Ont.

Mary, daughter of Mr. and Mrs. Benjamin Fleming and Noel, son of Mr. and Mrs. Samuel Gluck, who will be married on April 16 at the home of Rabbi Lifschutz.

Jean, daughter of Mr. and Mrs. Moses Torontow and Max, son of Mr. and Mrs. Samuel Naemark of Lipton, Sask., who will be married April 16 at the home of Rabbi Lifschutz.

**CRADLE ROLL**

Baby son Marvin Barry (Mendel Bertchik) born January 17 in Cornwall, Ont. to Mr. and Mrs. Alec Abugov (nee Anne Finkelstein).

Baby son Philip Howard (Ephraim Hillel) born March 2 to Mr. and Mrs. Max Gennis (nee Hilda Aaron).

Baby daughter Beth Lee (Bassia Leah) born February 11 to Mr. and Mrs. Syd Gordon (nee Queenie Davis).

Baby son Henry Alan (Herschel Anshel) born November 25, 1949, to Mr. and Mrs. M. Sidney Green (nee Sari Lithwick).

Baby daughter Marilyn Elaine (Miriam Esther) born February 23 to Mr. and Mrs. Sid Lithwick (nee Ida Witchel).

Baby son Howard Andrew (Chaim Aaron) born February 21 to Mr. and Mrs. Jerry Pearl (nee Gertrude Gennis).

Baby daughter, Diane Miriam (Dvorah Miriam) born March 13 to Mr. and Mrs. Joe Segal (nee Rae Palmer).

**ENGAGEMENTS**

Congratulations are extended on the engagements of:

Freda, daughter of Mr. and Mrs. Joseph Clavier of Montreal, Que. to David, son of Mr. and Mrs. Samuel Edelson.

Sally, daughter of Mr. and Mrs. Israel Hartman to Steven, son of Mr. and Mrs. Benjamin Silverman of Montreal, Que. Marriage to take place June 18.

**GOLDEN WEDDING ANNIVERSARY**

Congratulations and best wishes are extended to Mr. and Mrs. Samuel Cohen who celebrated their 50th wedding anniversary at a reception tendered in their honour on March 19.

**SADNESS**

The Community mourns the recent loss of the late

**Hannah Carlofsky**

May her memory be a blessing.  
May the Almighty comfort her loved ones.

**B'NAI MITZVAH**

Congratulations are extended on the occasion of the B'nai Mitzvah of:

Abraham, son of Mr. and Mrs. Benjamin Feinstein, whose Bar-Mitzvah was celebrated on Saturday morning, December 31, 1949 at the B'nai Jacob Congregation.

Earl, son of Mr. and Mrs. Cecil Slonemsky, whose Bar-Mitzvah will be celebrated on Saturday morning, April 22 at the Adath Jeshurun Congregation.

Sydney, son of Mr. and Mrs. Moe Trainoff, whose Bar-Mitzvah will be celebrated on Saturday morning, April 15 at the Machzikei Hadath Congregation.

**Rabbi Emanuel L. Lifschutz**

will deliver a

**PASSOVER MESSAGE**

Sunday, March 26—2.00-2.30 p.m.

**C.F.R.A.**

560 on your dial

**NO EXAMS AT CARLETON COLLEGE ON SATURDAYS OR JEWISH HOLIDAYS**

Rabbi Lifschutz has completed arrangements with Carleton College whereby no examinations will be held on Saturdays or Jewish Holidays.

**B'NAI B'RITH INSTALLATION AND INITIATION DINNER**

B'NAI B'RITH OTTAWA LODGE No. 885

B'NAI B'RITH WOMEN'S CHAPTER No. 421

SUNDAY EVENING, APRIL 16, 1950, at 7:00 P.M.

AGUDATH ISRAEL AUDITORIUM

30 ROSEMOUNT AVENUE

Installation of Officers

Initiation

Entertainment

Tickets—\$3.50 per person available from Mr. B. Weiss, 5-1219 or any member of the Executive of B'nai B'rith.

**CALENDAR OF COMING EVENTS**

- March 25 Ottawa Heb. Benefit Soc. Tea, in Aid of Israel, Histadrut Centre, 8.30 p.m.
- March 26 Special Passover Broadcast by Rabbi E. L. Lifschutz, 2:00 - 2:30 P.M., CFRA.  
Synagogue-Centre Board of Directors Meeting, Vestry Rooms, Agudath Achim Congregation, 10:30 A.M.  
Farewell Gathering in honour of Mr. Reuven Schreiber, Deputy Mayor of Jerusalem, Histadrut Centre, 8:30 P.M.
- April 2-9 Passover.
- April 5 Ottawa Hebrew Benefit Society, Regular Meeting, Talmud Torah Auditorium, 8:30 P.M.
- April 6 Congregation Agudath Achim, Regular Monthly Meeting, 8:30 P.M.  
Ottawa Vaad Ha'Ir Youth Council, Passover Get-To-Gether, Youth Recreation Centre, 8:00 P.M.
- April 12 Agudath Achim Sisterhood, Regular Meeting, Agudath Achim Congregation, 2:30 P.M.
- April 13 Pioneer Women's Council, Dinner, Histadrut Centre, 6:30 P.M. Guest Speaker, Miss Ida Fischman of Israel.
- April 16 B'nai B'rith Ottawa Lodge No. 885, B'nai B'rith Women's Chapter No. 421, Joint Installation and Initiation Dinner, Agudath Israel Auditorium, 7:00 P.M.
- April 17 Mizrahi Women's Annual Donor Dinner, Agudath Israel Auditorium, 7:00 P.M.
- April 19 Ottawa Hebrew Benefit Society, Regular Meeting, Talmud Torah Auditorium, 8:30 P.M.
- April 23 Ottawa Zionist Society, Second Annual Celebration of the Founding of the Jewish State, Nelson Theatre, 8:30 P.M. The entire community is cordially invited to attend.
- April 26 Ottawa Women's ORT, Home Town Talent and Dance, Glenlea Golf and Country Club, 8:30 P.M.
- May 3 Ottawa Hebrew Benefit Society, Regular Meeting, Talmud Torah Auditorium, 8:30 P.M.
- May 4 Congregation Agudath Achim, Regular Monthly Meeting, 8:30 P.M.
- May Annual Conference, Eastern Canadian Council of B'nai B'rith, Chateau Laurier Hotel.
- 6, 7, 8